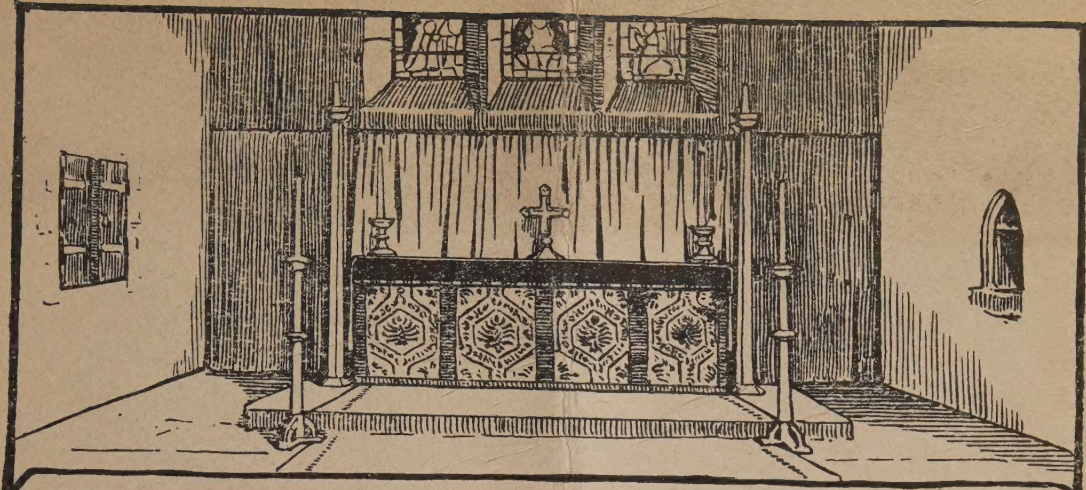

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Winter 1936–1937.

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PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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WINTER, 1936—37. **Vol. 9, No. 32.**

THE RECALL.

A great deal has been talked and written in the last few weeks about the Archbishop's Recall to Religion; and deservedly so for it was memorable and impressive. The moment too was opportune for such an appeal, coming as it did just before the beginning of the new year and when the nation was about to prepare itself for the Coronation of King George VI. 'As a representative of the nation,' said the Archbishop, 'the King must bear his people with him'; let us therefore prepare ourselves so that he will not come alone to his hallowing. And such preparation is religious; it must be a 'refounding of our life, personal and national, on the fear of God, on the Revelation of Himself in Jesus Christ'—a return to the Faith of our fathers.

Some have objected to the use of the word 'recall' because it signifies that religion is something that as a nation we have had and have lost, whereas it would be more true to say that large masses of our people have never known religion in any real sense and to them it is a 'call' not a 'recall.' Yet there is deep significance in his use of the word 'recall.' Even if most of our countrymen have not known or understood the Christian Faith in any but the vaguest sense, they have mostly been baptized into it in their infancy and therefore the Church remains their home whether they realize it or not.

What line then shall we expect a response to the Archbishop's recall to take and how will it affect us who already recognise in some small measure the claim of Christ and His Church on our lives? If the time is ripe and we are ready it is unthinkable that this recall should lead to nothing but a few leading articles in the press, a few pulpit references and a certain amount of jejune discussion about religion by everybody.

Nor do we wish to see a great campaign launched with all its paraphernalia of committees and organization and conferences and publicity.

No, this is a recall to people to return to their home; and their home is their parish church. It is a recall to those who have been baptized into the Church to return to the Church of their Baptism—not to anything strange and new but to the ancient Christian *Common* family where the Book of *Common* Prayer is still in use and the Universal Faith is taught.

And here surely is where the Anglican Society can, if it will, play its part. It is as a Society striving to 'recall' the Church of England to its true heritage of the Common life and Faith and worship of the Catholic Church as set forth in the Book of Common Prayer. Those whose hearts are touched by the Archbishop's appeal or our efforts to follow it up will need to find a vigorous corporate Church-life into which they can enter and find a welcome and an understanding. The dreary conventional Protestantism which many of them have revolted against will not now mean much to them, vague undenominational moralism will not hold them, the full 'Western Use' will be incomprehensible to them. What they will need to find in their parish churches is the common life and worship of the Church of England, which they will quickly be able to understand—the Church of England not because it is Anglican in any narrow sense but rather because it is in its liturgy and doctrine and ministry the embodiment for us English people of the One Holy Catholic and Apostolic Church.

But will they find this in their parish churches?—because if they do not it will not be the same for them to find it in other churches. The whole Catholic conception of the One Body is destroyed if a congregation is attracted to a Church because it likes the services and not because it is its parish church. Indeed one of our great needs at the present time is a rediscovery of the ancient truth that the parish, united in the Common Worship, is the local embodiment of the Church Universal. But a Common Worship that unites must be Common, of the whole Church, and nothing less. It is the Church's Liturgy that matters and not our own preferences, and the Church's liturgy for us is the Book of Common Prayer. The call 'Back to your parish'

(so often heard in other connections) should be made now to apply not only to the clergy but to the laity too. But this can only be made possible if there goes with it a call for us all 'Back to the Book of Common Prayer'—back to the Church's liturgy. For the Book of Common Prayer is the one possible bond that can keep the Church of England together.

The Book of Common Prayer, if it is really *used* as the Anglican liturgy, requires of course its own proper ceremonial; but this ceremonial is not an elaborate set of exact ceremonial rules superimposed on the rite from Sarum or Rome (what so many people think of as 'ritualism') but the simple and reasonable way of carrying out reverently and interpreting truly the services as ordered. Churchmen have a right to expect Prayerbook ceremonial with the Prayerbook rite and the two cannot properly be separated; together they are the English Use.

Some may cavil at this remark and say that if there is a wide response to the Archbishop's appeal it will be to something deeper than ceremonial. But to say this is to miss our whole point, which is this—a return to Religion to-day will mean a return to corporate Christian life and sacramentalism, for individualism now makes little appeal.

Corporate Religion requires corporate worship and corporate worship requires ceremonial. Thus our Book of Common Prayer, because it was drawn up for corporate use, becomes a lifeless thing without its rightful ceremonial. How much we need to realize afresh the dramatic beauty of our Anglican Rite in action!—with (that is to say) its own simple ornaments and ceremonial, its congregational music and its dignified processions.

Thus it is that we of the Anglican Society believe that the English Use when properly carried out will go far towards healing the wounds of the Church of England and bringing back to it that liturgical ideal of the parish life centring round the common worship of the parish church. And this common worship with its daily round of psalms and Bible reading has as its regular focal points on all Sundays and Festivals the Parish Communion, in which ideally the whole parish takes its full liturgical part. And when this common worship has again its central place the whole of the parish we believe will realize afresh its ancient corporateness and become again a real Fellowship of Christians—not a congeries of like-minded Christian individuals but the Church of God in that place.

The sixteenth century reformers did really seem to understand this and thus in the Book of Common Prayer (whatever its faults) they restored the Mass to what it was always intended to be, the Parish Communion, and they made Holy Baptism a great Public service as in the primitive Church. Only to-day under the influence of the Liturgical Movement is the Church of Rome coming to see this same vision of what corporate worship really is.

Thus it is that the Anglican Society finds itself urging these two things especially—Public Baptism and the Parish Communion—as so naturally developing out of its principles; but it is in no party spirit that we urge them, for they are the outward and visible signs of a corporate Catholic parish life.

In conclusion then we would say that whether the Archbishop's Recall to Religion is to have any permanent effect or not will depend very largely on the corporate life of every separate parish, because after all that is what those who respond to the Recall will be drawn into. The Recall therefore is equally to us Churchmen, whether clergy or laity, to make our churches real homes of corporate spiritual life, the local embodiment wherever we are of the One Body of Christ, united at the Altar in the weekly Parish Communion, 'one in this blest Sacrament of Unity.' A church shining with this sort of witness would be seen to be in truth the Body of Christ.

THE PRESIDENT'S NOTES.

This number of "The English Catholic" contains an important article by the Rev. C. B. Moss, to which I would draw the special attention of our readers.

No one would dispute the timeliness or the wisdom of the "Recall to Religion" recently made by the Archbishop of Canterbury. But it is evident that for Church people this "Recall" must lead to a renewal of Churchmanship with all its implications, spiritual, liturgical, and moral.

Unless this is understood, there is a real

danger that the only result of our efforts may be an increase of the vague "undenominationalism" which is the present curse of modern English religion.

Rarely has the need for a clear Witness been greater than it is now. And there are many signs that this sense of need is felt not only by those within the Church but also by many outside.

This may be illogical, but recent events seem to show that it is a fact.

I have not yet had time to consult the Committee of the Society upon our official attitude towards the recent debate in Convocation in regard to the admission to Holy Communion of re-married divorced persons, but I hope this matter will receive the most careful consideration by all our members.

It is not merely a matter of discipline: it affects profoundly the very character of the Church itself as it is to be understood by the country at large. Is the Church to modify its demands, or, as many would prefer to say, to alter the precepts of our Lord, merely to conciliate what is judged to be public opinion? And, if it is to do so, at what point is the process to stop?

This is a major problem, if it be a problem at all, and I hope we shall not allow ourselves to find temporary ease of mind and conscience simply because nothing final or irrevocable has yet been done.

H. ADEANE BYARD.

REPORT OF THE GENERAL COMMITTEE.

The General Committee reports that since the last Annual Meeting thirteen new members have joined the Society.

The Committee records with great regret the death of two members of the Society, the Rev. B. T. W. Biggs, for several years Hon. Treasurer, and Mrs. H. S. Rogers.

The Rev. E. A. Marriott has been appointed secretary for the London area. A meeting of London members was held in May at Little Cloisters, Westminster Abbey, and a Branch Committee was formed under the chairmanship of Dr. Jocelyn Perkins. A further meeting has been called for December.

A number of members of the Society attended two Conferences on "Loyalty and Order" at Farnham Castle and it has been arranged that A. T. Broome & Son, the Society's publishers, should print these findings as a separate pamphlet.

It is satisfactory to record that the circulation of the "English Catholic" shows an increase.

Subscriptions (3/-) for 1936—37 are now due and should be sent to the Hon. Treasurer, The Rev. G. H. Harris, 9 Huntingdon Road, Cambridge. Any donations to the Publications Fund, however small,are very welcome.

W. E. NORRIS,
Hon. General Secretary.

THE ANNUAL MEETING.

The Twelfth Annual Meeting was held in London on Tuesday, November 17th, in St. John's Church House, Red Lion Square.

The General Committee met at 11.30 a.m. There were ten members present, the President, the General Secretary, the Treasurer, the Revs. E. G. Benson, R. F. Borough, J. L. Kempthorne, C. B. Moss, G.C. Richards D.D., Canon W. H. Walter Williams and Mr. H. S. Rogers.

The minutes of the previous meeting were read and approved. A Report for the past year was adopted by the Committee.

The Hon. Treasurer reported a credit balance of £36 19s. 2½d. in the General Fund and a debit balance of £5 19s. 4½d. in the Publications Fund,

The General Secretary informed the Committee of his desire to resign the secretaryship as soon as a suitable successor could be found. The claims made on him by a large parish and the distance from London prevented him from organising or initiating any new work.

After some discussion it was resolved to recommend to the General Meeting that the Chairman confer with the London Branch on the question of the appointment of a Secretary and the use of an office for the Anglican Society in London.

There were about thirty-five members present at the afternoon meeting which was held at 2.30 p.m. The meeting was opened

with prayer, and the minutes of the last general meeting were read and approved.

The Report of the General Committee was adopted on the motion of the Rev. L. Spiller, seconded by the Rev. E. A. Marriott. The Financial Statement was adopted on the motion of the Rev. Canon Williams, seconded by the Rev. R. F. Godwin. It was left to the Committee to appoint an Hon. Auditor.

The President informed the meeting of the Secretary's desire to be relieved of his office in the near future owing to the pressure of parochial duties. After some discussion it was moved by the Rev. J. A. L. Hardcastle and seconded by Mr. C. E. Charman and passed unanimously that " the Chairman confer with the London branch on the question of the appointment of a secretary and the use of an office for the Anglican Society in London."

The Rev. E. A. Marriott presented the Report of the London Branch which showed a determined attempt to hold meetings and enlist support in spite of difficulties.

The Rev. E. G. Benson opened a discussion on " Plans for the Future "by describing the recent Conference at Farnham Castle on " Loyalty and Order." Some of those who attended had suggested the formation of a new Society but the members of the Anglican Society who were present pointed out that the Society already existed to further these aims. Mr. Benson urged the formation of small groups or " cells " of Anglican Society men all over the country with an active centre in London. More branches were needed and a secretary for each diocese.

Canon Williams, who had also attended the Farnham Conferences pointed out that, as a speaker at the Conference had informed them, many young men entered the theological colleges strongly prejudiced in favour of Roman ceremonial and neither at the colleges nor after ordination was there any successful attempt to train them in the true ceremonial principles of the Church of England.

The Rev. C. B. Moss urged that ordinands should be taught that disobedience to the oath of obedience to the Prayer Book was perjury and plain dishonesty. The Anglican Society supported the English Use on the ground of authority, not in the first place on aesthetic grounds. Various speakers urged the need for helping the clergy to celebrate the Eucharist according to the Use of the Church of England, which would increase the spirit of unity in our Church.

It was generally felt that while it would be impertinent to urge the theological colleges to greater activity in this matter, more attention to the question might be given by the diocesan authorities during the period of the diaconate of the younger clergy.

The meeting came to a close at 4 p.m.

REUNION NOTES.

The Convocation of Canterbury has accepted the Agreement with the Roumanian Orthodox Church, following the example of the Convocation of York and the Roumanian Synod. This is a very important step forward. The Roumanian Church is now the largest of the self-governing Orthodox Churches. It has joined the four Orthodox churches, all of them Greek, which had already accepted the validity of Anglican ordinations : moreover, a large measure of agreement has been reached on the doctrine and significance of Tradition, Justification, the Holy Eucharist, and the Ministry.

We have not yet reached full communion. The only non-Anglican churches which are as yet in full communion with the English Church are the Old Catholic churches. Full communion can only be reached when the whole Orthodox Communion and the whole Anglican Communion attain to dogmatic unity. The present agreement is merely the accession of the largest free Orthodox church and the largest Anglican church to preliminary agreement on certain important points. It is hoped that the other Orthodox and Anglican churches will reach the same point before long : though even then, full communion will not yet have been achieved.

The resolution accepting the Agreement was carried nem. con. in the Upper House, and by 104 to 6 in the Lower House. It is a pity that the vote was not unanimous, but we may regard it as showing general agreement. The opposition of a powerful minority would have been a strong reason for delaying any proposals of the kind.

It is very regrettable that the Bishop of Gloucester should have said that if the Evangelicals opposed the agreement with the Roumanian Church, they must expect the Anglo-Catholics to oppose the South India scheme. Proposals for union with other

Christian bodies should be considered on grounds of principle, not on grounds of party tactics. The South India scheme undoubtedly differs from all other proposals for union now before the Church in this respect, that what is proposed is not merely intercommunion, but amalgamation: the parties to it are to form one single church. It is all the more important that no fundamental points of difference should be ignored. Unhappily, the negotiations have been conducted from the beginning on the assumption that the S.I.U.C. and the South Indian Methodists are societies of the same kind as the Church of the Province of India, and that their ministry is of the same kind, differing only on the question of episcopacy. Those of us who believe these two assumptions to be entirely false are bound to oppose the scheme, even to the point of schism: by which I mean, that no one who believes as I do about the proposed United Church could, if he lived in South India, communicate with it, and would require a real Anglican Church with sound faith and orders to be set up there, if he were not to be left spiritually destitute. As long as a strong minority in our communion holds this view, the South India scheme must be postponed.

The Declaration of Loyalty made by a number of well-known Anglo-Catholics, including the heads of the three great men's orders and many of the women's orders, is welcome as a sign that the leaders of the party are beginning to realize the danger of Romanizing propaganda. (It is a curious sign of inconsistency or dishonesty that some of the Romanizers welcome the agreement with the Roumanian Church, ignoring the fact that the opposition to it in Roumania came from a small party whose object was similar to their own!)

Naturally a document such as this declaration must go as far as it can without surrendering its principles in the direction of those whom it is intended to resist, in order to bring in as many of their potential adherents as possible. But in my opinion it has in two respects conceded a little too much. The use of the term "Holy See" is not warranted by the history of that see, which is very far from holy. If it be said that this is a mere convention, I reply that it is a dangerous convention in such a document as this, because it contributes to the "glamour" which is Rome's most powerful weapon.

A more important, though still an academic point is the clause stating that the Papacy "must obtain in the reunited Church." It is academic, because no one now alive will live to see a reunited Church including Rome. But it is impossible to accept, because the abolition of the papacy is the necessary condition of reunion.

The distinguished persons who have signed the Declaration clearly reject the Vatican decrees, and presumably the Petrine claim on which they are based, and which has often been shown to be quite fictitious. The Papacy then rests only on the consent and the confidence of Christendom. But it is quite certain that no church outside the Roman Communion has, or is ever likely to have, the least confidence in the Papacy. To take one point only, the Papacy is, and will remain, an Italian institution: the days when a Syrian or a Greek, a German or an Englishman could become Pope are gone by, probably for ever. Why should an Italian bishop, however historic his see, interfere in the internal affairs of the English Church? We should never dream of such interference by the Phanar; why should we allow it to the far more powerful Vatican? We are living in the twentieth century, not in the fifth; after centuries of Ultramontanism (to say nothing of the rise of Fascism), the Rome of to-day is very different from the Rome even of St. Leo!

The first clause of the Agreement of Bonn, "Each Communion recognizes the Catholicity and the independence of the other, and maintains its own," is the necessary condition of any scheme of union. It is not applicable to the South India scheme, nor to any proposal which recognizes in the Roman see anything more than a bare primacy of honour, and even that dependent on the repudiation of the errors of Trent.

The Assyrian Church and nation is still in the gravest danger. With all the exciting events that crowd upon us, we are only too likely to forget this danger, which is our fault. The main body of the nation, numbering about 22,000 is still in Iraq (where the man chiefly responsible for the massacre of Assyrians is now Prime Minister). 9,000 more are temporarily on the Khabur river in Syria, near the Turkish border, where they are by no means safe. The patriarchal family, the only possible centre of the nation, has been turned out of Iraq, and is in Cyprus. The Patriarch himself is

in England, doing all that is possible to help his people. Besides the large sum which is needed for the settlement of the nation (when a home is found for them), and for which the Archbishop has made a public appeal, they also need a theological college for the training of their future clergy. The Patriarch is making plans with this end in view. There are not more than four bishops left, besides the Patriarch, the number of the clergy is seriously reduced, and the Latins in Syria are making every effort to proselytize the Assyrians through the schools. If the church and nation is to be saved, there is no time to be lost.

C. B. Moss.

FIRST THINGS FIRST.

One of the most striking passages in that striking book, "The Church of God, an Anglo-Russian Symposium" is the following, which occurs in Dr. Goudge's essay on the Church and the World (pp. 47—48). "What we find is not the Church bearing witness to the world, but individuals or groups within the Church bearing witness to the Church itself . . . and markedly so in the Church of England . . . The Roman Church in England to-day is at least a body distinct from the world, as the Church of England is not. It has definite standards of faith, morals and worship, as the Church of England has not. If it suppresses prophecy, it has at least a teaching ministry, with a definite teaching to give. It can take corporate action, and bear a corporate witness, as the Church of God ought to do. If, therefore, it is exercising to-day an attractive power such as the Church of England does not exercise, it is largely because it corresponds in all these ways so far better to the Divine purpose."

No one will justly accuse Dr. Goudge of Roman tendencies; and these words deserve our most earnest attention. The English Church has never made up her mind whether she is the religious aspect of the English nation, or the messenger of God to the English nation. She cannot be both. "Our duty to non-Christians," says Dr. Goudge, "is to try to make them Christian believers, and nothing else." But who would learn this from most of the public utterances of our leaders, which are addressed to the nation rather than to the Church? It is a very horrible thing, as all men of good-will recognize, that there should still be slums and unemployment. But it is a much more horrible thing, as even members of the Church do not recognize, that there should be Christians who think that fornication, adultery, and contraception are mere peccadilloes, and that it does not matter whether the children of the Church are taught their religion by believers or by unbelievers.

I have never been able to understand why many Anglo-Catholics, who imitate Rome where they are wrong to imitate her, don't imitate her where they would be right to imitate her, by putting first things first. If there is anything into which Rome, at any rate in this country, puts her whole heart, it is the defence of Christian education and Christian marriage. Her schools are equipped to teach the Roman Catholic religion, and she takes care that none are ever given up. Why cannot we do the same? We cannot expect "C. of E." people who don't know what they stand for to defend Christian education, but at least we might expect Anglo-Catholics to do so. It is the same with marriage. Rome may be relied upon to oppose to the last ditch every attempt to weaken Christian Marriage. Can, I don't say the Church of England, but the Anglo-Catholic party, be equally relied upon? The Church Union has done a great work for both causes; but is the enthusiasm of the present generation behind it?

The S.Y.A. is opening a campaign throughout the country: for what? Reservation. Now Reservation has its own importance. But one would think it more urgent that people should be taught the Faith, and should be preserved as far as possible from deadly sin, even than that they should be secured from dying without their Communion. If you are not taught the Faith when you are young, you are not going to ask for or need the Reserved Sacrament (unless you accidentally pick up your religion later in life). If the zeal that has been poured into the demand for Reservation, and for this or that devotional improvement, (I don't raise the question whether they really are always improvements), had been devoted to preserving our schools and making them real nurseries of the Faith, and to resisting every attempt to weaken the Church's witness to

the Christian marriage law, the Church would be a truer witness than she is, and would resemble Rome where she is Catholic, not where she is Latin or Papal.

We hear much about hard cases, and the danger of driving them away by severity, but is there not a danger on the other side? As by treating the doubting intellectual as gently as possible, allowing him to deny this or that dogma and retain his membership, we risk losing the faithful member who wonders whether the Church has any standard of faith; so by giving every loophole to the badly instructed person who has broken the marriage law, by even allowing him to be his own judge as to whether he is doing right or not, we risk losing the person who wonders whether the Church of England has any standards of her own, and is tempted to join a church whose witness to Christ's command as to marriage is beyond doubt.

Those who loudly demand forms of worship which are at present forbidden, are "up against" the Bishops and the Protestant organizations, but the outer world says "Why shouldn't they have it if it helps them?" But those who demand real religious education, by teachers who believe what they teach, and rigid adherence by the ministers and members of Christ's Church to His commands about marriage, are "up against" the nation itself, at least that majority in it which is not in any effective sense Christian. If all our schools were as Anglican as the Roman schools are Roman, if every priest who believes in the indissolubility of marriage would put up in his church porch (as my vicar once did) a notice that no marriage contrary to the laws of God and His Church (explaining what they are) would be celebrated in that church, and that no one living in such a married state would be admitted to Communion, the world would hate us, but it would know that we meant business: as it knows that Rome means business. Certainly nothing is more depressing to the loyal Catholic than to see the witness of those whose teaching he believes to be false and their position schismatical far more effective than the witness of the true Church.

C. B. Moss.

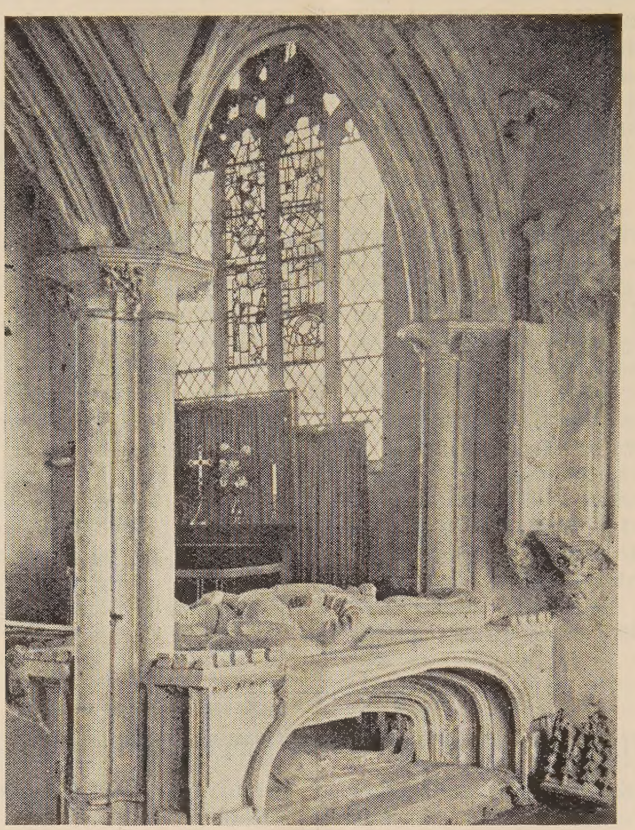
HOLME-BY-NEWARK CHURCH, NOTTS.

Holme-by-Newark Church is more than usually fortunate in two respects. It was built by the wealthy wool merchant, John Barton of Holme and Calais in the splendid Perpendicular style of 1485, and it has never been restored in the Victorian period. While the latter fact involved a long period of absolute neglect and decay, and certain things were done in the wrong way towards the end of Queen Victoria's reign, the fabric and fittings were happily unchanged and the church is to-day in the somewhat unique position of having preserved all its original Tudor fittings. These include three screens, the founder's tomb, much painted glass, choir stalls, and pews throughout the nave.

The writer is engaged on the task of restoring the building, which had sunk into a most deplorable condition. Every window was broken, pools of water collected on the floor from windows and roof, the walls had been stripped of their protecting plaster and limewash, and huge stoves with pipes to the roof obscured even the chancel and centre aisle. But it is not of these that I desire to write, but of aspects which particularly interest readers of "The English Catholic."

The principles of the restoration and furnishing of churches are not too well known in the Midlands where harmful work on Victorian lines is still being done. The opportunity for making a kind of test-piece of this church is therefore valuable and is having a good influence in establishing better ways and less drastic treatment of our ancient fabrics.

Though in the main the church remained untouched by the Victorian restorer, it is ironic that the few things which were done all had to be undone by the writer. The east window was partly blocked by the undue elevation of the high altar upon a flight of wooden steps. Upon a gradine was perched a Victorian brass cross adorned with imitation jewels of the pebble order, and a pair of brass bulbous-shaped vases. Behind, hanging from gas piping, were dossal and side curtains, the latter splayed at a wide angle from the altar. The proportions were further harmed by the smallness of the altar and the choking up of the quire with deal side-stalls which had become



Founder's Tomb and high altar before restoration.

[*By Courtesy*] [*Walter North*]

rickety and worm eaten. The only frontal was of moth-eaten red felt.

All these were removed—in another few years they would have rotted away in any case—and the ancient levels were restored to the quire, incidentally revealing the base of the founder's tomb. The high altar was lengthened to seven feet by adding a board above the existing altar, and it was vested in a permanent frontal of 17th century Portugese brocade of many colours on a buff ground. It does not require changing and is less costly than several frontals. One good frontal is far better for a country church than three or four poor ones. The dossal and riddels (brought to the base of the window sill and no higher) were of the same fabric lined with apricot satin, and the side curtains were fixed at right angles to the altar. A silk missal cushion replaced an inadequate wooden book rest

Flowers are no longer placed on the altar. The adjacent tomb provides a delightful setting for these, and a pleasant remembrance of the Tudor Founder. The tomb was coloured and gilt in medieval style and its blank shields were supplied with heraldry of the founder's family as it is shewn in other parts of the church. In the photograph, the standard lights are shown too close together and have now been moved to the ends of the altar.

The side stalls being removed, return stalls were built up against the screen, where fragments of the originals still proved their former existence. As a result space has been given with consequent dignity to the chancel. There is no choir of singers, but should these in future be desired they can be placed in the front of the nave beside the organ, or in the Lady Chapel parallel to the chancel.

The Lady Chapel, which had long remained derelict, was refurnished by the

East window and high altar after restoration.

[*By Courtesy*] [*Nottingham Journal*]

happy discovery of the ancient stone altar (complete with its five incised crosses), which was set upon stone piers. As this altar-stone is only four feet long no altar cross has been provided; the two candlesticks take up all the available room, and over-crowding would result from the addition of an altar cross, which is moreover not necessary. Blue dossal and riddels on iron rods enshrine the Holy Table. The rest of the Lady Chapel was fully furnished with the Tudor side and return stalls, which only needed reconditioning.

A benefactor is giving the Rood and figures of St. Mary and St. John for the chancel-screen, to which gilded cresting has been restored constructed on the lines of the few remaining fragments.

The walls have been limewashed though cost has as yet prevented their being plastered. And here one may emphasise the fact that the whitening has been applied over window and door quoins throughout. Far too often these stone dressings are carefully avoided when whitening, and a most extraordinary effect is given. Instead of the true architectural form being allowed to show, a ragged line of uneven stone is heavily contrasted with the whitened wall, so that an entirely new architectural shape is given to window, door or arch, and this Victorian mistake is being repeated in our own day much too often.

Gothic vestments have been presented and the Eucharist is now the principal Sunday service.

In our country churches, more perhaps than in the city and modern churches, is it essential on architectural grounds to return to the ways of the ancient rite, for with

them comes dignity and spaciousness, and things fit in to the building as they were intended by their medieval founders. To ignore the principles of ancient Catholic art in treating our churches is to court artistic disaster and the crying need of to-day amongst architects, archdeacons, advisory boards and chancellors is a knowledge of the elementary principles of Catholic theology, liturgiology, art and history. Without these the work is bound to fail.*

Concentration on the proper instruction of these members of the Church is therefore the most important thing to be done at the present time by all those who are concerned for the welfare of the treasures in our churches, and the Council of the Anglican Society would do well to devise means whereby this instruction can reach the right quarters.

Holme-by-Newark church is a most fascinating place, but I must not be tempted to dilate on its beauty and its interesting history, nor must I enlarge on its collection of 14th and 15th century glass which is now, after its recent reconstruction, amongst the finest in the Midlands. Those who seek such details will find them in my "Holme-by-Newark church and its Founder."†

I would, however, add that the restoration is one which will, I believe, particularly appeal to readers of "The English Catholic" and for that reason I would ask them, if they will, to send the writer a donation, however small, to complete the funds still badly needed if the remaining treasures of Catholic Tudor Art are to be saved before it is too late.

In so doing they will not only help this church, but greatly assist in spreading those principles for which they stand, in a part of the country where they are needed.

NEVIL TRUMAN.

* See the Author's "The Care of Churches," 3/10.

† From the Author, Moot Hall Chambers, Nottingham, 1/2.

LIGHT THROWN BY STUDY OF LITURGICAL MUSIC UPON LITURGICAL HISTORY AND PRACTICE.

It is well known that in the 1549 Prayer book the Nicene creed omits the word "holy" before "Catholic and Apostolic Church," and the clause "whose kingdom shall have no end." Bishop Dowden in his book "The Workmanship of the Prayerbook" gives reasons for thinking that the word "holy" was omitted on critical grounds. He goes on to say of the omission of the clause "whose kingdom shall have no end," "this I suspect was also due to critical enquiry." But if he had been familiar with Church music he might have held a different opinion. If he had known Merbecke's musical edition of the Prayerbook which came out in 1550, he would have seen that, while Merbecke still omits the word "holy," he inserts the missing clause. The inference is that the omission of the clause was an accident and that he had been directed to supply it. But his ignorance and carelessness was so great that he inserted it in the wrong place—after "and sitteth at the right hand of the Father." This is the reason why some present-day editions of Merbecke slightly alter the notes set to these latter words in order to produce a close upon the final of the mode, which had been formerly supplied by the other clause being inserted at the wrong place.

It is also interesting to note that in the Burial Service Merbecke arranged the anthem "I am the resurrection and the life" as a *Respond*, with "Whosoever liveth and believeth," as *Verse*; also "I know that my Redeemer liveth" with *Verse* "Yea and mine eyes shall behold," also "We brought nothing into the world" with *Verse* "The Lord gave and the Lord taketh away." He gives "Man that is born of a woman" and "I heard a voice from heaven" as antiphons. All this is quite in accordance with traditional usage, but there is no direction whatever about it in the 1549 book. Moreover, Merbecke gives "In the midst of life" as a *Respond*, and *Verse* "But spare us Lord," with the refrain taken up at "Deliver us not," thus following the original form. If Bishop Dowden had been familiar with music he would not have fallen into the strange mistake of calling this composition a sequence, which it certainly is not. It was originally a Respond and Merbecke rightly treats it as such. The thought in the Bishop's mind seems to have been "Notker was one of the originators of the Sequence, this composition is by Notker, therefore it is a Sequence."

While dealing with the Sequence it may be said that a knowledge of music would probably have spared us some of the strange guesses that have been made as to the meaning of this word. It is probably only the Latin equivalent of the Greek *'ακολουθία*, a musical term. There is reason for thinking that Byzantine musical influence had a hand in the origin of the Sequence. It is sometimes supposed that *Prosa* means a prose sequence, but this is incorrect. The words are used in different countries for the same thing, *e.g.*, *Sequentia* is used in Germany and *Prosa* in France.

But these are minor points. A more important result comes from the study of the ancient liturgical music. No one can say that our Church music to-day is chosen on a definite principle, unless it be that the more elaborate the music is the better it is, and therefore music is often selected which is rather too difficult for the choir to render properly. An attempt is sometimes made to provide a principle by classification of Churches, *viz.*, elaborate music for large churches and simple music for small ones. But a study of the ancient liturgical music shews a more rational principle. Its character depends upon the part of the service for which it is used, or, what comes to the same thing, upon the persons by whom it is to be sung. A study of the music shews that it may be consistently divided into three classes (1) the part of the officiant ; (2) the people's part ; (3) the part of the choir, which is again sub-divided into choral and solo music ; *e.g.*, at the Eucharist the Kyrie, Creed, Sanctus, Agnus and Gloria were originally always set to comparatively simple music, while the Mass anthems were more difficult and belonged to the choir, those between the Epistle and Gospel being the most difficult of all and intended for solo singers. Originally the Ordinary of the Mass was sung to one simple set of melodies, but later more melodies were composed, and though they tended to become more elaborate, they were mostly not very difficult. When harmonised music came into fashion it of course ceased to be congregational in any sense, and the choir gradually ousted the people altogether. It might have been expected that composers should leave this alone, and fasten their efforts on the Mass anthems, but as this would have involved their compositions being heard as a rule only once a year no doubt it did not satisfy them. Anyway we have now got to the paradoxical position that often the people's part is sung to elaborate music which is possible only to the choir, and not always to them, while the Mass anthems, the choir's proper part, is sung to simple music in which it is possible for the people to join, or else hymns are substituted. A recognition of the idea that different classes of people have their rightful parts in the service would prevent it being supposed necessary for the priest to read the Introits, Graduals, etc., when there is no choir to sing their special part.

With regard to these Mass anthems, it is a common and convenient practice to speak of the hymns which are substituted for them by the name of the anthems which they replace : Introit, etc. But a mistake is often made here by substituting Sequence for Gradual. But the Sequence is not a liturgical feature at all ; it is a comparatively late excrescence. The Gradual and the other anthems between the Epistle and Gospel—Alleluyas and Tracts—were a liturgical feature by themselves and not the mere accompaniment of other actions going on, as were the Introit, Offertory and Communion. A mistake is often made of printing the Alleluya as if it were merely a part of the Gradual, and no less a person than Dr. Wickham Legg has done this in his edition of the *Sarum Missal*. A knowledge of the music would have shown him that they are two entirely different things, and have nothing whatever to do with one another.

An interesting point as to the name Gradual. It is generally explained that the name arose from the practice of singing the anthem from the steps of the aumbo or sanctuary. But I cannot discover whether the practice actually existed, or whether it has only been inferred from the name. Aurelian of Rome, of the 9th century, says, " Next is chanted the Responsory which is called Gradual after the steps from which it is sung : because among the ancients the singers, like the speakers, used to take their place on such raised steps." But he does not say it was done in his own day. The name was formerly often written *Gradale*. M. Gastoué explains that the word *Gradalis* has the meaning of " Soigné, élégant, bien construit," and that the graduals were so called because they were the most beautiful chants of all. They certainly are the finest of all plainsong.

It may be interesting to note that the older custom preserved in the Sarum books

of chanting the Antiphon of the Introit after the Psalm as well as after the Gloria is sometimes necessitated by the text, *e.g*, on Ascension Day if the Roman custom is followed the Introit will run thus: "Ye men of Galilee why stand ye gazing up into heaven? In like manner as ye have seen him going up into heaven so shall he come again." *Ps.* "And while they looked steadfastly towards heaven as he went up: behold two men stood by them in white apparel which said unto them, "Glory be to the Father and to the Son and to the Holy Ghost." But that is not what Scripture relates that they said!

Likewise on St. Peter's Day the Psalm is "And when Peter came to himself he said: and it ought to follow on "Now I know of a surety that the Lord hath sent his Angel," etc.

But it should be noted that in the Roman liturgy for these two psalm verses there is substituted verses taken from the Psalter, as also on Trinity Sunday, and this appears to be ancient. But there is still one place where the abandonment of repeating the opening refrain in the Roman book produces an irrational result, *viz.*, the gradual of St. John Baptist's day, which ends thus: "The Lord put forth his hand and touched my mouth and said unto me." ("Before I formed thee in the belly I knew thee, etc.")

I ought by way of caution to add that where I spoke of congregational music in the ancient plainsong, I did not mean more than that this was definitely provided for in the scheme. I don't know that we have any evidence as to how far it was carried out in practice. No doubt it was observed in monastic and collegiate churches, but it seems doubtful if it can have been carried out much in parish churches. At the same time, *in England* down to the Eve of the Reformation when plainsong was coming into fashion, there seems to have been in existence only the traditional melody to the Creed. There were other simple plainsong settings in existence on the Continent but how far they were used I do not know.

Moreover, when complaints were made at the time of the Reformation as to the complexity of the music, it was pricksong that was the subject of the complaint and not plainsong.

Another instance of Merbecke's carelessness has been perpetuated in a curious way. The last page of his book contains the music for Mass at a burial. There is a mistake here in the last sentence of the Sanctus, which is given thus, "Osanna in the highest." But in the 1549 Prayerbook itself it is "Glory to thee O Lorde in the highest." Yet this page has been chosen by Dr. Dearmer for reproduction in his "Everyman's History of the Prayerbook"!

E. G. P. Wyatt.

PERCY DEARMER.

I first met Dearmer early in 1899; when he was curate at St. Mark's, Marylebone Road, although I had seen him and heard him preach before then at St. Nicholas, Cole Abbey, whilst Shuttleworth was there. He at once captivated me by his bright delightful manner, and his evident sound knowledge of things. And what lots he seemed to know about what was then so little known. How he seemed to fill the gap and to supply the want! It was delightful to listen to his clear explanation of things ecclesiological, whether architectural or purely ceremonial.

Soon after this he came to St. Mary's, Primrose Hill, where I became one of his sidesmen—and was thus brought in close contact with him.

We soon became close friends, and what a joy it was to sit with him in the quiet garden at the back of the Vicarage, discussing the book he was writing, and planning out illustrations. In the early spring of 1907 some of us at St. Mary's produced a little masque of St. George and Dearmer was of course most helpful and enthusiastic. So enthusiastic that one evening a parson called to see me, having been sent by Dearmer, to discuss the possibility of a Church Pageant at Hove. This turned out to be the Rev. Walter Marshall, Vicar of St. Patrick's; and for four hours did we discuss the matter. The upshot of which was eventually the great Church Pageant at Fulham in 1909. It was during the two years of preparation for the Pageant that I got to know Dearmer even more intimately, and to find out what a tremendously deep mine of information he was. Here he was

always ready with most valuable suggestions —not only on points of costume whether ecclesiastic, or lay—but on scenic effect and grouping ; on music too, although he always declared himself to be no musician at all.

Of the St. Dunstan's Society he was of course the moving spirit, and perhaps few in these days realize what big movement was set on foot by that very modest society.

True it is that had it not been for Mr. Comper we should few of us have known what an English Church looked like at the time our Prayer book rubrics were drawn up, but Dearmer always seemed to carry on the light. His always youthful enthusiasm was most infectious to those who gathered round him. It was most instructive to be with him in the British Museum, when he always seemed to know exactly where one would find the right illustrations for any particular detail we might be working out together.

Then there was another aspect. One felt in church, as a layman, a certain sense of security, if the expression may be used, that with Dearmer all would go right, no hitches or hesitations, everything " decently and in order." Never any undue haste ; no fussiness of unnecessary detail. All done in a straightforward manly spirit—most helpful to the lay mind.

His sermons always good. His audible voice and unaffected manner carried conviction, and one felt that much had been gained by listening to him.

He was, as every one knows, a prolific writer—but the work by which he will always be remembered is the *Parson's Handbook*, which was first published in April, 1899, reprinted in July and November of the same year, and again in February, 1902, and February, 1903.

" The object of this Handbook," says Dearmer, " is to help, in however humble a way, towards remedying the lamentable confusion, lawlessness, and vulgarity which are conspicuous in the Church at this time."

Much—how much it is impossible to estimate—has been done by the publication of this book. And yet how very much remains to be done. How the ignorant old fables still persist, and daily one has to combat the well-worn untruths which are still clung to by the would-be Continentalists in the Church of England.

Next after the *Parson's Handbook* (perhaps one of his best) was " The Art of Public Worship," published in 1919. " Body and Soul," published in 1909, was one of his books on the effect of Religion upon health, and perhaps has not so wide a circulation as it deserves. " False Gods " followed it in 1914. Then came the war and the great tragedy of his life.

I remember one misty early morning, meeting Dearmer outside St. Mary's, Primrose Hill, and his saying " We are both off to Serbia." What happened there is only too well known—the death of his wife and the loss of his second son at Gallipoli. After the war, Dearmer's attention was called a good deal into other channels where some of his old friends found themselves in less sympathy with him than in the old days of the *Parson's Handbook* and the Church Pageant at Fulham.

His Canonry at Westminster brought him back to older times, but as is well known his sudden death put an end to those hopes we had entertained for his latter years.

Other prophets will arise and vanish away but Dearmer's earlier life and work will last long in the memory of those who knew him in that stirring and delightful period.

C.O.S.

CHARACTERS OF THE REFORMATION.

" Characters of the Reformation," by Hilaire Belloc. [London, Shead and Ward, 1936.]

Mr. Hilaire Belloc, the son of a French father and English mother, after a period of hesitation as to which nationality he should choose, completed his education at Balliol, opted to be English, was for a short time in Parliament, and since has established his reputation as an author of books, which might be classified as *belles-lettres*. Nowadays he is chiefly treating the past in a controversial spirit, and in this book, entirely undocumented as it is, he seems to have forgotten all the obligations of one who sets out to write history.

It is a series of twenty-three sketches of leading personalities beginning with Henry

VIII and ending with Louis XIV. Only five escape his severe condemnation. That is inevitable, because his major premiss is that nothing can justify the rejection of "the essential Catholic doctrine, the combination of unity and authority." He is of course quite entitled to his opinion, that the loss of unity in the visible Church was lamentable; many would agree with him even in his further opinion that it is the chief cause of the evils from which we suffer to-day. But he is not justified in ascribing to the lowest motives the action of all who took part in the breach with Rome, and still less in representing them as morally degraded; he should be content with pointing out what he considers their errors.

We may pass over his treatment of Henry VIII to whom he is more kind than one would expect. That he was fundamentally a weak man who was always managed or "run" by somebody or other, is a hard saying, but at any rate some sort of case may be made for it. But when he says that the "Elizabethan Myth" is "poisonous nonsense," that "there is no one well-known book which gives an even approximately true picture of Elizabeth, at least none in the English language" and that it is a great opportunity for one of the younger historians to write one, he seems to be a little behindhand in his reading. In the last two years two books of the first importance have been published, Professor J. E. Neale's *Queen Elizabeth* and Professor Black's *Reign of Queen Elizabeth.* These two eminent historians do what Mr. Belloc does not; they quote the actual words of the characters they describe. He says her reign was really the reign of the Cecils: she was not "weak"—he could hardly say that—but she was "the puppet or figurehead of the group of new millionaires established upon the loot of religion begun in her father's times," and "she detested the new Anglican establishment which Cecil had put up."!

This is really too absurd to be called "poisonous nonsense": it is mere moonshine. Anyone who reads Dr. Neale's book will see how Burghley tried to lead her but again and again was thwarted. That every step in the Elizabethan settlement of religion was taken directly by the Queen herself, how she carefully postponed the final breach with Rome, and kept the Church on the other hand from degenerating into sectarian chaos, is as well-known as anything in the reign of George V. How differently writers can describe the same event, the death of the great Queen! "Elizabeth passed unanealed, unabsolved . . . Robert Cecil brought James to the throne; for the succession to Elizabeth was disputed, and the Queen herself had named nobody" (Belloc). "Having performed her last royal duty by nominating James as her successor, she centred her mind on Heavenly things, rejoicing in the ministrations of her spiritual physician, her 'black husband,' Archbishop Whitgift" (Neale).

Into the curious pronouncement of Mr. Belloc as to the status in another world of Elizabeth, or Thomas Cromwell or Cranmer we have no desire to enter. Nor are we much interested in his strange speculations as to the "might have been," when he says that if England had remained true to Rome, there would be to-day a Europe united in religion, or that if Mary had had a child England would be (Roman) Catholic to-day, or that "a few more years of persecution would almost certainly have been successful, but it (sic! persecution?) was cut off short by Mary's death at the end of 1558": if we went in for this sort of speculation, we should rather say that if "the dreadful holocaust which began in February 1555" (Neale) had lasted longer, it would have cost Mary her throne. But to return to Elizabeth, it is quite obvious that despite her long hesitation she must have accepted James as her successor: for what alternative had she? No, a substantially different presentation of Elizabeth is not to be expected. But it seems a little unreal to find in the pages of an English, if only half-English, writer William Cecil described as "one of the vilest of men that ever lived," Walsingham as "his servant and head-spy," Drake, one of the three greatest English sailors, as merely a "buccaneer." It would be superfluous to describe Drake's services to his country, but one must protest against the phrase, "the odious murder of Doughty." Thomas Doughty was not murdered; he was arrested, tried, found guilty of mutiny, and executed at a critical point in the circumnavigation of the world.

Before, however, entering into detail as to Mr. Belloc's acerbities, let us note to his credit that he condemns the sack of Magdeburg by Tilly, though he seems to approve of the assassination of Wallenstein by order of the Emperor Ferdinand; and that he *does* condemn Louis' revocation of the Edict of

Nantes, not however so much on the score of its barbarity as because it was a "policy that failed."

He also thinks that the "Government" of Mary—the burnings were the work of the Council not of the Queen!—was unfair to Cranmer in not sparing his life after his recantation: it is surely quite certain that the Queen sent down a definite order that he should be put to death. Lest, however, he may seem too lenient to Cranmer he calls him "crapulous." The O.E.D. says "Crapulous—characterized by gross excess in eating or drinking." Not being aware that Cranmer has ever been accused of intemperance, we can only suppose that this is based on the well-known complaint that Cranmer ate flesh at Canterbury on St. Thomas' eve, two years after the feast of St. Thomas of Canterbury had been abolished by royal proclamation.

Walsingham of course comes in for very severe treatment—he was too clever for the plotters. That he *entirely* concocted the Babington plot is out of the question: that he made a clever use of it, every one knows, and is not concerned to defend his methods. After all there *were* Catholic plotters anyhow then, and in the case of the Gunpowder Plot, which "Robert Cecil *may not have actually lamented*, but certainly knew all about and nursed" (pp. 204, 228). That statement will require a good deal of new evidence to establish it. Elsewhere Mr. Belloc says: "had the Armada succeeded there would have been, *of course*, a great Catholic rising, *which could not have failed to be successful.*" As he gloats over this treason which did not come off, his only feeling about the Gunpowder Plot is obviously a desire to throw all the blame he can for it on the Government: what would he have said, if it had succeeded?

But it may be said that there are mysteries which will never be cleared up. At any rate the facts about the massacre of St. Bartholomew and its horrible treachery are well known. What does Mr. Belloc say about that? "Coligny was threatening the Crown. The Queen-Mother determined therefore to have him assassinated. The populace of Paris seized the opportunity." "This violent outburst of popular feeling against the gentry who were fomenting civil war is known as the Massacre of St. Bartholomew." The mob of Paris saved the situation for their religion. Here again Mr. Belloc seems incapable of understanding action taken for conscience sake. "The original motive of religious differences was mainly *avarice* on the part of the Huguenot nobility." What does this mean? "A general loot of Church lands" (p. 214) had not taken place. "Loot of the Church," "spoiling of the Church," "orgy of loot" are phrases used by Mr. Belloc about thirty times in his book. Without feeling that disendowment was at all well effected, one can see now that it was economically impossible to leave so large a proportion of the land of a country in Church hands, as had been the case in England or Sweden.

Having found so much reason to dissent from Mr. Belloc's views about England, one does not expect to find him more accurate on foreign countries. "Gustavus Adolphus was the immediate descendant of the man who had ousted the rightful King of Sweden from his throne." This disguises the fact that the horrible Christian II was king of Denmark and had made himself impossible to the Swedes by the Stockholm Blood-bath, and that Sweden under the administration of the Stures had long been practically independent. "It is due to Richelieu that the peasants won the long battle with the noble classes and became the main owners of the soil of France." One would think there had never been a French Revolution or any of the causes that led up to it.

Finally one has to protest emphatically against the charges of sexual immorality so frequently made in these pages. Those against Elizabeth are bad enough, but they are nothing to those against William III. I wish the Duke of Portland had any legal ground for prosecuting the libeller of his ancestor, William's friend Bentinck. The fact is that Mr. Belloc has allowed his French blood to get the better of him, and to introduce into his study of the past the ferocities of French public life, so vividly illustrated by the Salengro case.

Let no one think that this compound of fanaticism and vindictiveness deserves the title of history. At any rate it is not the author but his publishers who are responsible for the odious set of caricatures appended to the book.

G. C. RICHARDS.

'WHAT'S IN A NAME?'

The answer to this question should be 'A great deal.' Certainly the Scriptures treat names as a matter of great importance, and experience shews that this view is true. Names have great power both to instruct and to mislead. To take two instances: first, "Puritan." This was in the first place a nickname given in the 16th century to those who prided themselves on following the 'pure' doctrine and discipline of Geneva. Later it came to be used to imply purity of conduct, to which the sect in question had no real claim. The disadvantage of this use is constantly seen to-day. When it is desired to disparage those who uphold the Christian law of morality, especially in sexual matters, it is usual to apply to them the epithet of 'Puritan.' The intention is of course to suggest that purity of life is really only the fad of a particular section of Christians. And this use of the word does in fact tend to weaken the influence of the Christian moral law.

Another word is "Nonconformist." This name is for some unknown reason preferred to that of "Dissenter" by those to whom it is applied, and one naturally desires to comply with their wishes. There is no practical present-day reason to the contrary. But when one comes to the study of history the result is disastrous. No one can understand the English history of the 17th century unless he realises that the Nonconformists, and the Separatists were two entirely different sets of people. The history of the Commonwealth period is largely made up of the struggles between the two, and they hated one another as much as they hated the Church of England. The difference between the two was that the Nonconformists desired to remain within the Church, and to transform it from within into a Presbyterian sect. The Separatists, as their name shews, set up their organizations outside the Church. This explains why Oliver Cromwell was always talking about toleration without ever practising it. When he advocated toleration, what he meant was that these two bodies of Puritans should tolerate one another, while he had no intention of tolerating Anglicans, Papists or Quakers. And in this he had no choice, for the Independents, to whom he belonged, were not strong enough to suppress the Presbyterians. This usage is merely one of the instances of reading the present into the past which has produced such a misleading view of English History in the 17th century as it seems impossible to overcome.

E. G. P. WYATT.

CORRESPONDENCE.

THE OLD CATHOLICS.

To the Editor of the *English Catholic*.

SIR,—In the very interesting article on the Old Catholics in the current *English Catholic*, Dollinger's part is mentioned. I have seen it stated in an encyclopaedia that "he was certainly the strongest spirit in the Old Catholic Movement, but though all his convictions were in its favour, he never formally joined it."

Yours, etc.

Bournemouth. (Rev.) G. E. BOYLE.

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